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murmuring quiet was rent asunder by a voice from the altar, and the bridegroom grasped at the altar rail for support, while the congregation rustled its amazement behind him. Father Luyten was intoning [*sic*] the *Kyrie Eleison!* He was a little out of practise, but he was not out of heart; he stood with his feet planted steadily, his head thrown back and his chest out, emitting an enormous volume of sound that tore through the little building until the last word of it whirled out of doors, and Father Luyten shook out his elbows like a man who has done his duty well!" No comment on this is needed. Equally well informed, as on the Catholic Ritual, the authoress proves to be on the history of the State of Washington of which we imagined this book to be a description; for Washington, it is asserted on the first page, has "the honor of being the twenty-ninth of the now existing forty-five States of the Union." Many more than twenty-eight States preceded Washington, which was not admitted until 1889.

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**The California Padres and Their Missions.** By Charles Francis Saunders and J. Smeaton Chase. Illustrated. New York: Houghton, Mifflin Company, 1915. Pp. 417. Price \$2.50.

There should be a sub-title to this attractive volume: "Tales about the Missions." That would at once put the reader on his guard; for the book is not a history. It is an entertaining and, at times, a touching narrative of the impressions received during a visit to the ever-memorable twenty-one Missions of California. To this are added, along with the correctly given dates of mission founding, various stories supposed to have occurred in connection with the respective locality.

The authors frequently acknowledge themselves Protestants and confess that much of their narrative is fiction. Nevertheless, readers who are unacquainted with the situation and with the history of the Missions, will scarcely be able to distinguish what is fact from what is fiction. To quote unfavorable stories about the Padres on the authority of persons who are bitterly hostile to them, would seem to be proceeding on the principle: *quod volumus, credimus libenter*. If it be not true, it may be true; therefore state it to be true. Catholics, at all events, cannot draw such a conclusion. We have in mind the statements made on the authority of that inveterate prevaricator Mariano Vallejo and of the bibulous Juan B. Alvarado. The authors lack a clear conception of what Mission secularization meant under Spanish and Mexican laws and what it was in the eyes of the Mission despoilers in California. Mexico had nothing to do with the confiscation (such

it was in California) of the Missions, which the so-called Californians executed to their own disgrace and to the ruin of the poor Indians. Among the chief culprits were Vallejo and Alvarado, who accordingly have little good to say about the missionaries. The authors are also under the wrong impression, often refuted, that the missionaries refused the oath of allegiance to the republic of Mexico because they were monarchists. Such was not the reason. Would the authors themselves at any time have thought fit to swear allegiance in California to the mis-called republic of Mexico? Nevertheless, to show their loyalty, Father Narciso Durán and his friars ten years later offered to swear allegiance to the republic of Mexico as soon as they learned that Spain had acknowledged the republic, such as it was.

Finally, the authors appear to believe in the saying, "Where there is much smoke, there must be some fire." Possibly; but they should be careful not to mistake swamp vapor for smoke. Hence the implied assertion that the Padres, or some of them, were not entirely in love with Lady Poverty. Documentary evidence runs the other way. Every one of the Franciscan Friars, from Father Junipero Serra to Father Francisco Sánchez, the Father Salvadiera of Helen Hunt Jackson, lived and died poor. Not a single one claimed anything for himself or for his Order. Whatever was accumulated while they were in charge of the Mission temporalities, and whatever was donated to them under any title whatsoever, belonged to the Indian converts, and was used or disbursed for the benefit of the Indian community.

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**The Spanish Dependencies in South America.** An introduction to the history of their civilization. By Bernard Moses, Ph.D., LL.D., Professor in the University of California, Honorary Professor in the University of Chile. 2 vols. New York and London: Harper Brothers, 1914.

In the last few years, South America has attracted ever-increasing notice in our country, a notice that has been fostered by that admirable institution, known at first as the Bureau of American Republics, and now as the Pan-American Union. The lands of South America have been alluded to as the "Lands of Opportunity." We have been told of their unlimited resources and of the splendid possibilities of an increasing commerce between them and ourselves. The minds of our practical and business-like fellow countrymen are turning, more and more, to South America, just as South Americans are beginning to turn toward us. It is refreshing, however, to note that the awakened interest in South America is not altogether an exclusively commercial